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A CENTURY
OF
METHODISM IN GERMANTOWN.

By ROBERT THOMAS.



PRESS OF
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PREFACE.

To the Members and Friends of the Methodist Episcopal Church in Germantown:

At the request of many members of the "Methodist Episcopal Church" in Germantown, I shall endeavor to give you a brief history of the rise and progress of Methodism in this place; as I have gathered it from the records of the churches and other sources, as well as from my own knowledge and experience as a member of the Church from the year 1827 down to the present time; together with some of the incidents connected therewith; and some of the more striking traits or peculiarities of its ministers and members.

January, 1895.

ROBERT THOMAS.

METHODISM

IN

GERMANTOWN.

The first sermon preached in Germantown by an ordained minister of the Methodist Episcopal Church, of which we have any record, was by the Rev. Francis Asbury, on Monday, March 31st, 1773, in the Dutch Reformed Church, on Market Square, on the site now occupied by the "Market Square Presbyterian Church." Prior to that date there had been occasional preaching in Germantown by Local Preachers. In the year 1794, or in the early part of 1795, the Methodists were granted the privilege of holding meetings in the Academy Building, on School-house lane, and continued to worship there for several years. (See minute book of the Academy.)

On the eighteenth day of May, 1796, Ezekiel Cooper preached in the Academy, and again on June 4th, of the same year. He then organized a class, consisting of about eleven members, and appointed Joseph Jacobs (a Wesleyan from England) leader. Prior to this date there had been class meetings held in Germantown; but this was the first regularly organized class of which we have any record. (See "Lights on Early Methodism," more properly, the biography of Ezekiel Cooper, page 230).

Brother Jacobs continued to be the leader of said class for a short time only, and was succeeded by Jacob Butcher, who continued to be a leader for many years. The writer of this has frequently attended the meetings of the class led by Brother Butcher, which, for several years, met in the house of Elizabeth Thomas (mother of the writer), on the Main street, between Mill street and Armat street, as now opened.

In the year 1799, Jacob Reger, a resident of Germantown, desired to take unto himself as his wife, Dorothy Shrader, daughter of Hannah

Shrader; both mother and daughter were members of St. George's Church, and lived in the city of Philadelphia. The mother objected to the marriage, on account of there being no Methodist meetings held in Germantown; the Academy building at that time being closed against them, Mr. Regar promised the mother that if she would consent to her daughter marrying him, and they making their home with him in Germantown, he would take both mother and daughter to St. George's Church on Sundays until there should be regular services by the Methodists in Germantown. Upon this promise, the mother gave her consent, and on the twelfth day of November, 1799, Jacob Reger was married to the daughter, Dorothy Shrader, by the Rev. Ezekiel Cooper. (See Church record of St. George's Church.)

At this time Jacob Reger was not a member of the Church. Mother and daughter moved to Germantown. Brother Reger kept his promise, and soon after that date opened his house for public worship. The house is still standing on the southeast side of Haines street, about midway between the Main street and the present parsonage. From that time on until the year 1803, the Methodists, whose motto was, and ever should be, "Onward and Upward," held their meetings in private houses; sometimes in the house of Brother Reger, sometimes in the house of Brother Joseph Jacobs, a frame house which stood at the corner of Main and Mill streets (the site now occupied by Eberle's drug store); and at other times in the shop of Frederick Axe, on the southwest side of the Main street, below Washington lane. (The property now belongs to Mrs. Ann Keyser.)

In the year 1803, Henry Boehm, who had occasionally preached in Germantown, as his father had done before him, feeling a deep interest in the cause of Methodism, and believing this field to be ripe for the harvest, determined to see what could be done towards securing a lot and building a House of Worship thereon, and for that purpose started a subscription; and in part of one day (February 3rd, 1803), received subscriptions amounting to over one hundred dollars (\$100), which was

at that time considered a wonderful success. Several hundred dollars more were soon added to the list, and the Society then purchased a lot of ground from Jacob Reger, adjoining his residence on Haines street, and to the northeast of the same.

About this time, Jacob Reger, who had been converted, joined the Church.

Haines street was then known as "Pickius" or "Bickius Lane," and afterwards commonly called "Methodist Lane" or "Meeting-House Lane," which latter name it maintained until after the incorporation of the Borough of Germantown, when it was named Haines street. Upon this lot the First Methodist Episcopal Church of Germantown was built.

On the twenty-first day of May, A. D., 1804, Jacob Reger made a deed to Thomas Allibone, Thomas Hoskins, James Dougherty, Samuel Harvey, John Hewson, Jr., John Hood, Lambert Wilmer, Dr. William Budd, and Caleb North, Trustees, and their successors, in trust, for the use of the Methodist Congregation, in Germantown, etc. (see Deed Book E. T., No. 16, page 518, etc.), for a lot or piece of ground, situate on the southeast side of Pickius lane, in Germantown, on which said lot there had been erected a stone building or Meeting-house for public worship. Consideration \$266.66. Said lot had a frontage on Pickius Lane (now Haines street), of sixty (60) feet, and extended in depth, southeastwardly, fifty-one (51) feet. The first Meeting-house was about twenty (20) feet front on Haines street or Pickius lane, by about thirty (30) feet in depth. The lot was situate about midway between the Main street and the present church building.

An incident occurred in connection with the erection of this Meeting-house which is worthy of record, and shows what a woman can do when she will. When the day and hour arrived for the laying of the corner-stone, Brother Ezekiel Cooper, who was to have been present for that purpose, did not put in an appearance; the congregation, after having waited some time for Brother Cooper's arrival, determined to wait no longer, and proceeded with the services. An appropriate address was

made by Daniel Pastorius, a Dunkard, who had taken an active part in the raising of funds for the erection of the building, and who was one of the Building Committee. A hymn was then given out by Sister Dorothy Reger; and after the singing of the hymn, she offered up a prayer, and proceeded to lay the corner-stone. Doubtless, this is the only instance on record in this city wherein a woman took so prominent a part in such a ceremony. The cost of this first Meeting-house, according to a memorandum made by Samuel Harvey, then Secretary and Treasurer, was \$1276.05.

In this year (1804) Germantown was taken into and became one of the regular appointments, of Bristol Circuit, which, at that time, extended from the city of Philadelphia to the Blue Mountains. For some years the circuit was travelled, sometimes by two and at other times by three preachers, and it took them from four to six weeks to make the round of the circuit. Most of the appointments had regular preaching but once in two weeks; but those nearer to the city had service every Sunday, the alternate Sunday service being conducted by Local Preachers or Exhorters. The circuit, although formed as early as the year 1789, appears not to have been under the especial care of a Presiding Elder until the year 1804, when the Conference appointed the Rev. William Corbet, as Presiding Elder, and the Circuit Preachers for the year were David Bartine and David James.

The first Quarterly Conference of which we have any record was held at Bristol, Bucks county, June 8th or 9th, 1805. The conference was composed of Solomon Sharp, Presiding Elder; Asa Smith and Daniel Higby, Travelling or Circuit Preachers; William Wetherill, Local Preacher; and Joseph White and Joshua Vanzant, Class Leaders. It being found upon inquiry, that there was no book belonging to the circuit in which to record the proceedings of the Quarterly Conference, Brother Asa Smith was requested to procure a book for that purpose.

A book was procured and the minutes recorded therein; the handwriting was that of Brother Solomon Sharp, and the minutes of the sub-



DOROTHY REGER.

sequent quarterly conferences, down to the year 1808, appear to be in the same hand-writing. The recorded minutes from 1808 down to the year 1816, appear to be in the hand-writing of Samuel Harvey.

In the year 1816, Samuel Harvey was elected secretary of the Quarterly Conference. Prior to that time the minutes were very meagre, but from that time down to the year 1831 they are very full and complete, being made by Brother Harvey, and include full statements in detail of the finances, showing how much money was received from each charge on the circuit; and how expended. Some of the reports made by the estimating committee as to how much the Circuit Preachers would need for the support of themselves and their families, would sound almost like a romance to some of the Brethren in the ministry at the present day. There is also recorded in the minutes referred to, several trials of Local Preachers and of private members, for violating the rules or discipline of the Church; showing clearly that the official boards cared more for the good of the Church and its moral standing in the community than for the good will or friendship of persons of doubtful morality. Brother Harvey also recorded in said book a tabulated statement of the preachers, Presiding Elders and membership of the circuit, beginning with the year 1794, and ending with the year 1818; and continued the list of preachers and elders down to the year 1841.

On March 27th, 1812, Brother Samuel Harvey, having been recommended by the Quarterly Conference, was ordained Deacon. He served the Church faithfully for many years as preacher, class leader and trustee, down to the time of his decease. He was a strict disciplinarian, of a conservative nature, yet very liberal, and gave largely of his means towards the Church and her enterprises; and to his financial aid in times of need and his general liberality, the Church is largely indebted for her success.

When the Bank of Germantown was chartered in the year 1814, he was elected President of the same, and continued to hold that office down to the time of his death. Under his judicious management the

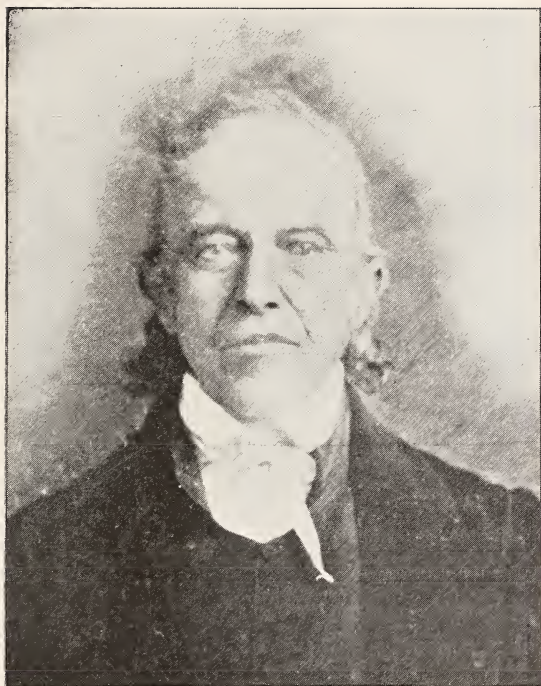
bank was enabled to pull through many financial and commercial crises, coming out of them all with her capital unimpaired and her credit as a banking institution always standing A No. 1.

Brother Harvey was born on June 16th, 1770, and after a very short illness, died on March 3rd, 1848.

In the year 1818, an addition was built on the northeastern side of the Meeting-house twenty by thirty (20x30) feet, thus making the whole building thirty by forty (30x40) feet.

Shortly after the erection of the first Meeting-house, the mother of the writer of this was a passenger in the stage coach going from Germantown to Philadelphia. Colonel Forest, a reputable gentleman, was also a passenger in the same coach. He addressed the lady, with whom he was very well acquainted, as follows: "Well, Betsey, they tell me that you have joined the Methodists," and upon her replying in the affirmative, he replied, "I am sorry to hear that, for if the Methodists once get a foothold in Germantown, all the devils in hell will not be able to root them out." She replied that he was paying the Methodists a great compliment; and that she hoped they never would be rooted out. This incident shows the feeling entertained at that day by many otherwise good and respectable citizens in regard to the Methodists.

In those days it was no uncommon thing for the religious services of the congregation to be disturbed by disorderly persons, some of whom were from respectable families, and the preachers annoyed and insulted whilst passing along the streets of the town. Sometimes the offending parties received more than they had calculated upon. An amusing incident of this nature occurred during the time that Brothers Asa Smith and Daniel Ireland were on the circuit. One day Brother Smith was passing along the Main street, near where Armat street is now opened, when he heard some one calling out, "Brother Smith, Brother Smith." He looked around but saw no one. Presently, the head of a young man by the name of Wolf, bobbed up from behind a board fence, when Brother Smith called out: "Well, what do you want?" The young man



JACOB REGER.

answered, "They tell me the devil is dead, is it true?" Brother Smith replied, "How natural it is for children to inquire after their parents," and passed on.

In the spring of 1819, the number of members on Bristol Circuit, as reported to the Annual Conference, was five hundred and sixteen (516) whites, and twenty-six (26) colored; total, five hundred and forty-two (542), composed as follows:

Germantown, five classes.	152
Union	14
Bethel	17
Smith's	8
Mufley's	20
Pursell's.	12
Doylestown.	13
St. James (now Olney), two classes	54
Holmesburg.	27
Langstroth's	27
Pennsville.	20
Dolington.	17
Swamp.	20
Attleborough.	19
Falsington.	29
Joseph White's	26
Bensalem	45
Bristol	16
Milestown.	6

In February, 1828, the membership, as reported, was six hundred and thirty-four (634); this did not include a class at Montgomery Square and one at Frankford, which were then regular appointments on the circuit; as was also Supplee's, Morrisville, Falls of Schuylkill and Manayunk. A full report of the membership was made to the Quarterly Conference, held at Bristol on May 17th, 1828.

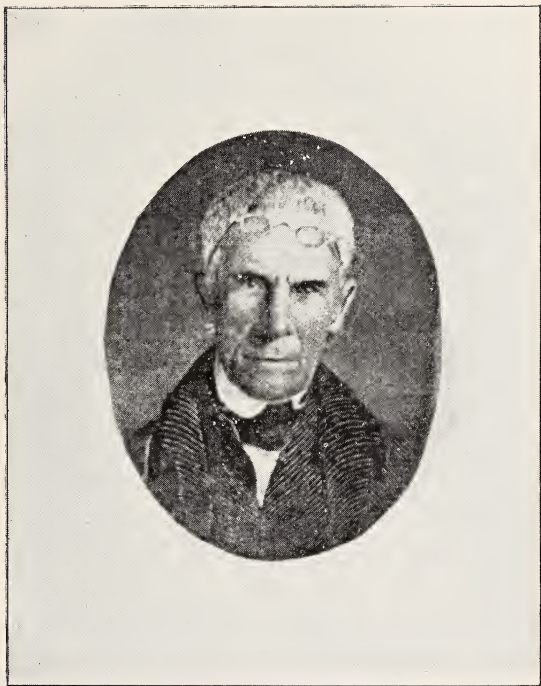
On May 13, 1809, a sister was expelled from the Church, the

charge against her being slandering a brother by calling him a "cut-throat," which charge was fully proved.

At a Quarterly Conference held at Bensalem, on March 27th, 1812, a charge was preferred by a brother, a Local Preacher, against another brother, also a Local Preacher, charging him with gross immorality and falsehood. The charge contained eleven counts. 1. Falsehood in selling land; 2. Prevaricating in the purchase of wood; 3. Deception in overrating his goods for sale; 4. Withholding lawful hire from an employée; 5. Improper language at a prayer meeting by repeating audibly three times during a prayer by a sister, "Death in the pot," and at the conclusion of the prayer saying, "Well done, Betty;" 6. Speaking irreverently of prayer meetings, saying, "He did not know but what he would as soon be in hell as in our prayer meetings;" 7. Purchasing, without necessity, goods on the Sabbath-day; 8. Deception in selling goods by short weight; 9. Taking stone belonging to another person without permission of the owner; 10. Improperly endeavoring to separate his son from his wife; 11. Knowingly selling a piece of land for a quantity more than it contained; also representing the number of shingles in the roof of a house to be much greater than the actual number. Said charges having been investigated by a committee appointed for that purpose, and witnesses examined by them, the committee reported that nearly all of the charges were fully sustained, and recommended that the brother be expelled from the Church; and in conformity with said report, he was expelled.

At a Quarterly Conference, held on the twenty-third day of November, 1816, Nathan Supplee, Stephen Wright and Samuel Harvey were appointed a committee to make an estimate of the amount necessary to furnish fuel and the table expenses for the families of the preachers; and at a Quarterly Conference, held at Germantown, February 22d, 1817, said Committee reported as follows, viz: For the family of each preacher,

Five cords of wood, @ \$9	\$ 45 00
Four hundred pounds of pork @ 9c	36 00



SAMUEL HARVEY.

Two hundred pounds of beef, @ 8c	\$16 00
One hundred and fifty pounds of fresh meat, @ 8c	12 00
One hundred and twenty pounds of sugar, @ 15c	18 00
Fifty-two pounds of coffee, @ 25c	13 00
One hundred pounds of butter, @ 25c	25 00
Ten bushels apples, @ 5cc	5 00
Milk, \$6; soap, candles and salt, \$20	26 00
Twelve cwt. of flour, @ \$5	60 00
Five gals. of Molasses, \$5; eighteen bushels of potatoes, \$9 . .	14 00
Total	\$270 00

Said report was accepted and laid over for future action, and at a Quarterly Conference, held September 5th, 1817, said report was taken up, when a resolution was passed in accordance with the recommendation of said committee, that the married preachers on the circuit shall be allowed each, two hundred and seventy (270) dollars, for family expenses; said amounts to be raised by the stewards by such means as they may devise; but not to be taken from the moneys collected for the regular quarterly allowance of the preachers.

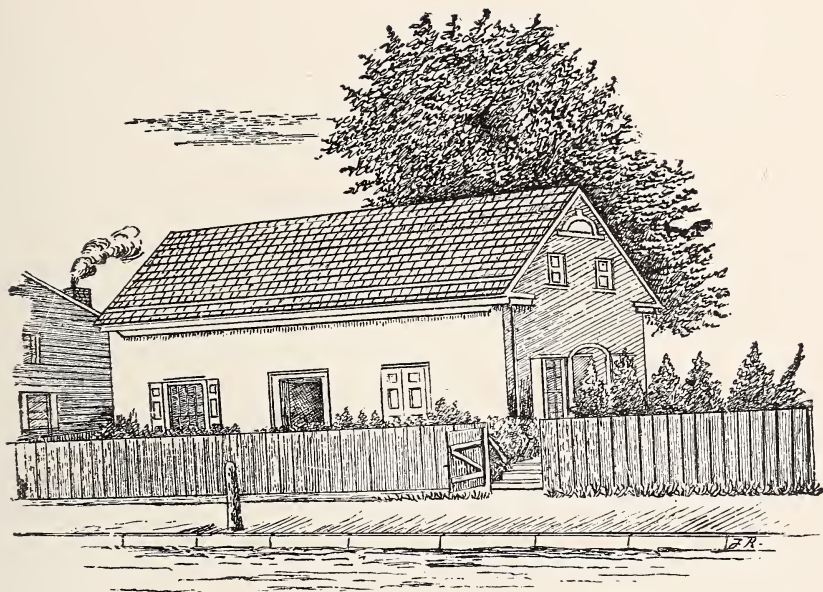
The allowance at that time was, for each preacher, \$100 per year; for his wife, \$100 per year; and for each child under the age of sixteen years, \$6 per year. This continued to be the rate of compensation down to the year 1831, when an additional allowance was made for house rent, not to exceed \$60 per year, and feed for a horse. And this amount remained the same down to the year 1836.

In December, 1812, the Society purchased from the heirs of Casper Heft, a lot or piece of ground, situate on the southeast side of Pickius Lane (now Haines street), on which lot the present Church building stands (1895). The lot was about 132 feet front, by 172 feet in depth. (See deed from Mary Heft *et al.* to Samuel Harvey, Alexander Provost, George Dannenhower, Samuel Keyser, and Samuel Harmer, Trustees, in trust for the Methodist Church. Deed dated Decembor 31st, 1812, recorded at Philadelphia, in Deed Book I. C., No. 27, page 621, etc.)

In the years 1821 and 1822, Manning Force and Phineas Price were the preachers in charge, and were very much liked. They were Pastors in every sense of the word. Brother Force was one of the most lovable men that ever entered the ministry. The children would run after him on the street, and would call out, "Brother Force, Brother Force, how do you do?" And for years after having removed from Germantown to other fields of labor, the doors of almost every dwelling in Germantown, whether they were professors of religion or not, were thrown open to him. He would enter, converse with them for a few minutes, offer up a prayer and pass on.

In the years 1822 and 1823, Jacob Gruber and Daniel Fidler were the Circuit Preachers. Brother Gruber was a very peculiar man, and many anecdotes of his peculiarities and eccentricities might be related. He continued to make his home in Germantown for a number of years after his appointment to other fields of labor. He was ever ready with an answer to any question propounded or addressed to him. On one occasion, after leaving the circuit, he was passing along the Main street, when a man who was somewhat intoxicated, called out in a maudlin voice, "How are you, Brother Gruber?" He turned around, and seeing no one, asked, "Did anybody call me?" The reply came, "Yes, I did." Then Brother Gruber asked, "Who are you?" and received for an answer, "Don't you know me?" He said, "No, I don't." Then came the reply, "You ought to, for you converted me." Brother Gruber replied, "Ah, ah, it looks like one of my jobs; for if the Lord had converted you He would have made a better job of it."

At a camp meeting, at which Brother Gruber was present, the preachers were much annoyed by men and women standing on the seats. They appealed to them to get down. The men generally complied; the women did not. Brother Gruber, after addressing them as young ladies, young women, and gals, said, in a loud voice, "If those gals knew what big holes are in their stockings, I think they would get down." This had the desired effect. Afterward a brother preacher said to Brother



THE FIRST METHODIST CHURCH IN GERMANTOWN.

Gruber, "How did you know that there were holes in their stockings?" "Well," he replied, "I guess there must be, or how did they get their feet in them?"

On one occasion a person by the name of John Neil, who worked for Brother Samuel Keyser, and who would frequently get drunk, appealed to Brother Keyser to know if he could not do something that would cure him of this bad habit. Brother Keyser referred him to Brother Gruber, saying, "He will give you something, which, if you will take it, will cure you." John, who knew Brother Gruber well, went to Brother Gruber, who had frequently talked to him about his habits, and told his errand. Brother Gruber said to him, "Well, John, I don't know about it. I am afraid you will not do as I tell you."

"Will it hurt me?" asked John.

"No."

"Will it make me sick?"

"No; well, yes, maybe you will feel a little sick for a short time; but it won't hurt you. It is not dangerous."

"Well, Brother Gruber, give it to me and I'll try it."

"Well, John, when you see a cup, or a tumbler, or a bowl that has beer, wine, cider, or whisky in it, and you take it up to drink, lift it towards your mouth, and do so"—suiting the action to the word, and opening wide his hand.

In the year 1823, the Society, finding their Meeting-house too small to accommodate the congregation, determined to build a new church on the lot last above-mentioned, and proceeded to erect thereon a stone church building. This building was about forty-five by fifty-five (45x55) feet in the clear, the corner-stone of which was laid in the same year, at which time Brothers Jacob Gruber and Daniel Fidler were the preachers. The new edifice was dedicated to the worship of Almighty God early in the year 1824, at which time Brothers William Williams and Thomas Davis were the Circuit Preachers.

In November, 1823, the congregation instructed the Trustees to sell

the old Meeting-house and lot of ground upon which it stood, and on March 27th, 1827, the legislature of Pennsylvania authorized the Trustees of said church to sell the same.

In the year 1825, Edward Stout and Samuel Grace were the Circuit Preachers, and for part of the year, Robert Gerry was their assistant. In the year 1826, Edward Stout and Samuel Carey were the Circuit Preachers. Brother Stout was a strict disciplinarian and was much grieved over the apathy and apparent want of spiritual life and activity on the part of many of the members; and believing this state of affairs to be due in a great measure to the neglect of the members to attend their class meetings, which at that time was a duty enjoined by the discipline, and having endeavored during the greater part of his pastorate to awaken the membership to a sense of their duty, and the deleterious effects of their luke-warmness and neglect of duty, without any or very little apparent success, he began to apply the pruning knife with a liberal hand, and dropped from the roll of membership the names of many who at one time had been prominent and active members of the Church. This course gave great offense to the friends of the members whose names had thus been dropped, and they, through sympathy, withdrew from the Church. This course, on the part of Brother Stout, was warmly commended by some and condemned by others, but the good effects thereof were soon made apparent.

In 1827, Henry G. King and Robert Lutton were appointed to the circuit, and the spirituality of the Church began to show signs of improvement; and in the year 1828, under the ministry of Henry G. King and James B. Ayers, a gracious revival broke out and many new members were received into the Church; and nearly all of those whose names had been dropped, or who had withdrawn through sympathy for them, were again received into the Church.

The writer of this has frequently asked himself the following question: "What has the Church gained by abolishing the rule making attendance on class meetings a test of membership?"

In the year 1829, Thomas Neil and Nathaniel Chew were the circuit preachers; and in 1830, Thomas Neil and Manlove Hazel were the preachers. Brother Neil was a muscular man and a *strong* preacher; I know of no other term that so nearly expresses my opinion of the man. He had the happy faculty of explaining the Scriptures and applying them to every day life.

The following is an illustration of his manner of preaching: On one occasion, after he had left the circuit, he visited a camp meeting held on the circuit. He was invited to preach and consented; but before the hour arrived for him to speak he asked to be excused until the next day, and was excused. At this camp we had, for the first time, a large tent, made for the purpose of holding prayer meetings; on the front were the words "Union of Germantown."

The next day Brother Neil was ready to keep his engagement. After the singing of the opening hymn and prayer, when he arose from his knees, and before announcing his text, he stated that whilst on his way to the grounds he had determined, if called upon to preach, to speak from a certain passage of Scripture, which he then read, and stated that he had selected the opening hymn with the intention of using the passage just read for his text, but that he could not do so; and the passage as recorded in the 26th chapter of Numbers had made an impression upon his mind which he could not remove. The passage referred to the encampment of the Israelites. He then said: "What I have to say will be founded on this passage. I will not attempt to divide it, for I do not know how." Then looking around the encampment, he remarked, "This is the first camp meeting that I have ever attended where the tents were pitched in squares, and not in circles; and in that respect, this resembles the Israelitish camp." He then described the arrangement of the Israelitish camp by tribes, with the tabernacle in the centre; then pointing first to one tent and then to another, he said, "There I see the tribe from Bensalem, there from Busselton, there from Frankford, there from Holmesburg, and there from Germantown, with the sign out,

‘Union.’ How is it brethren? You have union on the outside; have you union inside?” And then, pointing to Brother Ralph Byram, he addressed him thus: “Brother Byram, don’t you remember when I preached at Germantown, years ago, how you would stretch out your long arms and open wide your mouth to catch the blessing? How is it now?” The response was, “Hallelujah! Glory! I have it yet!” “And here in the centre is the Tabernacle.” He then described the manner of service, the blowing of the horn in the early morning, and the gathering of the manna, and gave the essentials as follows, viz: “First, every man must gather for himself; no one could gather for his neighbor, and each gathered according to his needs or capacity—every man having an omer, but not all of the same size. So with our hearts. Second, the vessel or omer must be clean and pure, not tainted, or the manna would be spoiled, lost. So with the hearts of the hearers; they must be cleansed from all sin and defilement, or they would not hold the heavenly food. Third, they must come to the feast prepared for them and sent down from Heaven, with their vessels right side up. Fourth, they must be humble and willing to get down on their knees, as little children, in order to gather up the manna.”

Then, branching out, he said, “Suppose that Moses had sent out his assistants during the night time, whilst the people were asleep, and ordered them to chain a part of the multitude fast to the posts of their tents, with irresistible decrees and the lock and key of fore-ordination and pre-destination, and then in the morning, when the horn blew for them to come out of their tents and partake of the food which God had provided for them, and they did not come because they could not, he had said to them: ‘If you do not come you shall surely die,’ what would you have thought of Moses? And now, do you think that God can be so unjust as to say to all the world, ‘Come unto Me and you shall be saved,’ when He had fore-ordained that a certain part of mankind should be doomed to eternal banishment from His presence? No, no, God is a just God, and good. He so loved the world that He gave His only



FIRST M. E. CHURCH, HAINES STREET, GERMANTOWN.

begotten Son to die for us, in order that whosoever will come to Him shall be saved."

At a Quarterly Conference held at Bristol, on June 18th, 1831, a resolution was offered, declaring it to be the sense of said Conference that the circuit should be divided; and at a Quarterly Conference, held at Germantown, March 10th, 1832, said resolution was approved, and a memorial prepared to the Annual Conference, requesting them to divide the circuit, and at their next session they did divide it. Germantown Circuit was then formed, embracing the following appointments: Germantown, Chestnut Hill, Manayunk, St. James (Olney), Smith's, Montgomery Square, Milltown, Frankford, Holmesburg, Bustleton, Goosetown, Bethel, Union and Jenkintown. In all fourteen (14) appointments.

The first Quarterly Conference for Germantown Circuit was held at Manayunk on the nineteenth day of May, 1832. There were present at that conference Manning Force, Presiding Elder; John Finley, preacher-in-charge; John Nicholson, assistant preacher, and nine class-leaders and stewards.

In March, 1834, the Society at Germantown was incorporated by the Supreme Court of the State of Pennsylvania, by the name of "THE METHODIST EPISCOPAL CHURCH IN GERMANTOWN." The charter was signed by James Trimble, Deputy Secretary of State, under Governor George Wolf, on the eighth day of May, 1834. (See Charter Book, No. 5, page 183, &c., at Harrisburg.)

On August 30th, 1834, the Trustees deeded the property on which the old church stood, to the Church, by its corporate name, Jacob Reger and Dorothy, his wife, joining in the deed, for the purpose of supplying an omission in the original deed, and thus perfecting the title. (See Deed Book, S. H. F., No. 6, page 691, &c.)

On December 20th, 1836, the Church sold the old building and lot of ground above-mentioned to Ann Haines for \$650.

SUNDAY SCHOOL.

In connection with the history of the Sunday-school, I find, in notes made by Brother Joseph Mason, the following:

“In the year 1818 or 1819, the Rev. John Price, one of the Circuit Preachers who lived in Germantown, was accustomed to catechise the children on ‘Saturday Afternoons,’ and appointed as assistants, John F. Watson for the boys, and Ann Bowman for the girls;” and this, he claims, to be the first organization of the *Sunday-school*.

In the latter part of the year 1827, John Acuff and John Flynn conceived the idea of forming a Sunday-school in connection with the Methodist Church of Germantown; and Brother Acuff opened his house on the Main street, at or near where Mr. Livzey’s hardware store now stands (just below Centre street), for that purpose. The interest in said movement and the attendance at the school was so gratifying that the Society determined to have a regularly organized Sunday-school; and at a meeting of the members and friends of the Church, held on May 28th, 1828, in the church, for the purpose of considering the expediency of forming a Sunday-school, it was resolved to organize a school. A form of constitution was read and approved, and the name adopted was “The Sunday-school of Germantown, Auxiliary to the Sunday-school Union of the Methodist Episcopal Church.” The following officers were then elected, viz: Samuel Keyser, President; Samuel Harvey, Secretary and Treasurer; William Flynn, John Acuff, Ralph Byram and Harmon Osler, Managers. The said Board of Managers and teachers met on the following evening, Thursday, May 29th, and adopted a set of rules and by-laws for the government of said school. They also made the following appointments, viz: John Acuff, William Flynn, Ralph Byram and Samuel Keyser, as Superintendents.

According to the by-laws, two of these Superintendents were to be present at the opening and closing of every session of the school. The following named teachers were also appointed: Harmon Osler, Samuel McDowell, John Bowman, Horatio Roop, George Wilson, James Harmer,

John G. Wolf, Isaac Glackins, Joseph Reger, William Glackins, John Mankoff, and Richard Sharpless; in all twelve males. Females—Ann Peasley, Mary Byram, Louisa Sharpless, Elizabeth Butcher, Sarah Glackins, Elizabeth Shackelton, Marian Ferguson and Clarissa Roop; in all eight females. Total, twenty teachers.

The school being thus fully organized, they commenced their regular sessions on June 15th, 1828, with fifty-five male and twenty-nine female scholars.

At the present time (January, 1895), the Church has three Sunday-schools, viz: One at Blue Bell, one at the East Side Mission, Cheltenham avenue and Stenton avenue, and one at the Mother Church. The number of officers and teachers of the three schools combined is 78 officers and teachers, and 650 scholars of all ages.

In the year 1835, the Church purchased from George W. Rose a stone message or tenement, and lot or piece of ground, adjoining the lot purchased from the Heft estate, to the southwest. This lot was one hundred and thirty-two (132) feet front, on Haines street, by one hundred and seventy-seven (177) feet in depth. Thus, the entire church lot, at that time, had a frontage on Haines street of two hundred and sixty-four (264) feet, and a depth of one hundred and seventy-seven (177) feet.

In 1837, Caleb Lippincott was preacher-in-charge, assisted by M. D. Curts; and in 1838 Brother Lippincott was preacher-in-charge, assisted by Silas C. Palmer. Brother Lippincott was a large man, possessed of great physical strength and great force of character, a natural orator and a sweet singer. Many anecdotes might be recorded showing his strength of body and will. His physical strength assisted him greatly in preserving order at camp meetings and other places where the rowdy element was inclined to be troublesome.

An incident connected with the conversion of Brother Lippincott, as related by the Rev. Thomas Neil, at the house of Sister Elizabeth Thomas (mother of the writer), in the presence of several ministers of

the Gospel, of whom Brother Lippincott was one, will serve to illustrate the whole-heartedness of the man.

Brother Neil was preaching at or near Mt. Holly, N. J., during a season of revivals. A lady of that neighborhood, a cousin of Brother Lippincott, who, like himself, was of Quaker parentage, presented herself at the altar for prayers. Mr. Lippincott vowed that if she did so again he would take her from the altar and out of the Meeting-house. And with that object in view, he, with several of his companions, went to the Meeting-house one evening and took seats in the gallery. After the sermon, and at the commencement of the prayer-meeting, some of the brethren informed Brother Neil of what Mr. Lippincott had threatened to do. Upon the invitation being given, the young lady went forward to the altar. Brother Neil said to the brethren:

“Go on with your singing, and leave Mr. Lippincott to me.”

Shortly after, Mr. Lippincott arose from his seat, descended to the main floor, and marched up toward the altar. Brother Neil saw him coming, and stepped in front of the rail to meet him. Mr. Lippincott dodged him, and knelt near the end of the altar, and began to pray in great earnestness for his own salvation. In his excitement he got flat on his back, with his feet toward the altar and sometimes on top of the altar rail, and in a loud voice cried out: “Now, Lord, do your best; convert my soul if you can!” And continued to pray in that strain until he was happily converted, his after life proving that his conversion was genuine. He had the happy faculty of interesting his hearers, children as well as grown persons, and securing their attention whilst he was speaking.

On one occasion our Sunday-school had their Fourth of July celebration in the woods near what is now known as Scatchard’s Mill. When Brother Lippincott arose to address the children, after a few remarks, which the children all enjoyed, he pointed toward the edge of the woods and called out, “Boys, what kind of a tree is that?” Many of them answered, “A cherry tree.”

"Are you sure?"

"Yes," was the answer.

"How do you know that it is a cherry tree?"

"Why, we see cherries on it."

"Yes, that's so. 'By the fruit you know it.' Are they good cherries and fit to eat?"

"No, sir; not now."

"Why?"

"Because they are not ripe."

"Well, do you think when they get ripe that they will be as sweet and as good as the cherries that grow in Grandfather Keyser's garden?"

"No."

"Why not?" No answer.

Then he explained to them that it was for want of proper cultivation and care and because the tree was surrounded by forest trees and that the warm rays of the sun and the fresh breezes had not the same effect on it as they would have if it stood in a more favorable position. He then asked, "How do you think that tree got there?" and not getting a satisfactory answer, he asked them whether they thought a crow or hawk or buzzard had planted it there. They answered "No." He then went on to say, "Well, boys, I'll tell you how I think it got there. Perhaps a blue bird, or a robin, or a Tom-tit or a Jenny wren may have plucked a cherry from a tree in your grandfather's garden, and flying away with the cherry, it rested on the fence, or one of those cedar bushes, or tall forest trees, and after eating the pulp, dropped the seed, and from that seed sprang up the tree. Now boys, one more question, I said that a wren, a Tom-tit or a robin may have dropped the seed. Now, tell me, how many little birds or crows or hawks or buzzards would it take to pull that tree up by the roots?"

"They can't do it."

He then compared the teachers of the Sunday-school to the little birds dropping the seeds of the fruit of the Gospel into the hearts of the

children, saying for their encouragement, that although the children might wander away from churches and religious influence, and be surrounded by forest trees of wickedness in every shape, still, the marks of their training would be felt and seen, and might result eventually in producing good fruit; and that all the crows, hawks and buzzards of infidelity, atheism and scepticism would not be able to pluck up or destroy the seed thus planted by them.

During Brother Lippincott's ministry there was the greatest revival ever known in Germantown, and a large number were converted and added to the Church, some of whom are still living and are members of the Church in good standing in Germantown and elsewhere.

In January, 1844, the Church determined to sell the house and part of the lot of ground which they had purchased from George W. Rose, and appointed Jacob Ployd and Samuel Y. Harmer a committee to make sale of the same, and on the twenty-sixth day of February, 1844, said committee reported that they had agreed to sell to Mr. John Smith the house and a lot of ground, being sixty-five (65) feet front by one hundred and four (104) feet, six (6) inches in depth, for nine hundred (\$900) dollars; which report was accepted and the sale approved; and in May, 1844, the president of the board reported that the sale had been consummated, the deed executed and delivered, and that the treasurer had received five hundred (\$500) dollars in cash, and Mr. Smith's bond for four hundred (\$400) dollars, being in full of the consideration money.

In the spring of the year 1851, Germantown was set apart as a station, and a new circuit formed, called Chestnut Hill Circuit, and Gasoway Oram was appointed preacher for Germantown. At that time the station had 12 class-leaders and — members. The Sunday-school comprised — officers and teachers, and 293 scholars.

In the spring of 1852, George D. Bowen was appointed preacher, and served two years. In the spring of 1854, Newton Heston was appointed preacher, serving two years.

In the latter part of Brother Heston's ministry, the subject of form-

ing a second Methodist Church in Germantown was agitated; and just before the close of the Conference year, a general meeting of the membership was called for the purpose of considering the expediency of forming a new church, and it was resolved by an almost unanimous vote that the time had arrived when there should be a second Methodist Church in Germantown; and a call was made for volunteers to form the new church. To this call forty of the brethren and sisters responded. There was quite a lengthy discussion, in regard to the selection of a locality for the new church enterprise. It was finally determined that it should be located in the lower end of the town, inasmuch as there had been, for a number of years, a Sunday-school in Spring Alley, and other places in the lower end of the town, conducted by members of the Haines Street Church.

At the Annual Conference, held March, 1856, the new organization was recognized, and Newton Heston was appointed pastor of the same; and on April 1, 1856, the new church was fully organized, with a membership of ninety-six, most of whom had been members of the Mother Church. This was the commencement of what is now known as "The St. Stephen's Methodist Episcopal Church."

On May 10th, 1858, at a meeting of the male members of the church, the Trustees were authorized to have the old church torn down and a new one erected on the site. And on June 2nd, of the same year, the Trustees decided to build a new church of brick, to be fifty-five (55) feet in width by eighty (80) feet in depth, with an end gallery in the same; and awarded the contract for the building to Messrs. J. A. & G. Binder, for the sum of twelve thousand (\$12,000) dollars, which contract was subsequently amended on account of the addition of side galleries, &c.

The corner-stone of this building was laid July 19th, 1858. The services were conducted by the Revs. William McCoombs, preacher-in-charge, James Cunningham and William H. Brisbane. The lecture room was opened for religious services on Sunday, January 2nd,

1859; the morning service being conducted by the Rev. Alfred Cookman, afternoon service by the Rev. Solomon Higgins, and the evening service by the Rev. J. H. Alday.

The Trustees held their first meeting in this church on February 11th, 1859, in the basement.

The main audience room was formally dedicated to the worship of Almighty God, on Sunday, March 14th, 1859. The morning service was conducted by the Rev. Bishop Scott, the afternoon service by the Rev. Joseph Castle, and the evening services by the Rev. D. W. Bartine.

BLUE BELL MISSION.

On Saturday evening, June 30th, 1877, Brother John T. Walker, a class-leader of the Haines Street Church, had his class to meet at the house of Brother Leadbeater, in the village of Blue Bell Hill, just west of the Township Line, near Walnut lane. The class continued to meet in that neighborhood until the interest manifested by persons in that vicinity was such that on the thirteenth day of June, 1879, a committee was appointed, consisting of Brothers Daniel L. Keyser, R. W. P. Goff, William Benner, William Shelmerdine, and William McArthur, for the purpose of securing a lot and erecting a chapel thereon. They secured a lot on the southwest side of Wissahickon avenue above Walnut lane, upon which they had a frame chapel erected, which building was opened for religious services and dedicated on Sunday, October 19th, 1879; the proper dedicatory services being conducted by the Presiding Elder, Rev. William Swindells, in the Haines Street Church. Thus, the Blue Bell Mission was formed, and is to-day in a fairly prosperous condition.

EAST SIDE MISSION.

On Sunday, July 18th, 1886, a Sunday-school was started in the house of Mrs. Wm. Walters, on Haines street, near Stenton avenue; and shortly afterward, it was removed to and met in the house of Brother Chadwick, on Stenton avenue, above Haines street, and in



CHELTEN AVENUE MISSION, EAST SIDE, GERMANTOWN.

FORMERLY HAINES STREET MISSION.

November of that year, William C. Tully was appointed Superintendent. It was called the Forest Hill Sunday-school. The average attendance of scholars at that time was forty-five.

In the latter part of the year 1886, a lot was secured on Haines street, near Stenton avenue, and a chapel building erected thereon. This building was formally dedicated on May 22nd, 1887; and Brother William Mullen, a Supernumerary Preacher, was requested to take charge of the Mission, which he did, preaching there every Sabbath-day, morning and evening, for some months.

On September 28th, 1887, a class was formed in connection with this Mission, and Brother Henry Hudson appointed the leader.

On September 26th, 1890, a committee which had been previously appointed for the purpose, reported that they were negotiating for a lot at the corner of Stenton avenue and Cheltenham avenue; and on December 26th, 1890, the committee reported that they agreed to purchase a lot, having a front of ninety (90) feet on Stenton avenue by a depth of one hundred and fifty (150) feet on Cheltenham avenue, for the sum of three thousand (\$3000) dollars; and on April 16th, 1891, the committee reported that they had closed the bargain and obtained a deed for the lot, by paying one thousand (\$1,000) dollars in cash, and giving a mortgage on the lot for the balance, two thousand (\$2,000) dollars.

In June, 1891, the Presiding Elder requested Brother Rawlings to look after the interest of the Mission, which he did, and the building was removed from the Haines street lot to the one last purchased, and an addition built to the chapel for infant school purposes, which was completed and opened for the infant school on Sunday, February 27th, 1892.

At the Annual Conference, held in March, 1892, Brother H. A. Greaves was appointed assistant pastor of the Haines Street Church; his special business was to take charge of this Mission.

At the Annual Conference, held in March, 1893, Brother A. D. Shields was appointed junior pastor to succeed Brother Greaves.

The Mission had, on January 1st, 1895, a Sunday-school with 20 officers and teachers and 250 scholars. It is now in a flourishing condition and the probabilities are that at the next Annual Conference, which will meet in March, 1895, it will be set apart as a separate and distinct charge.

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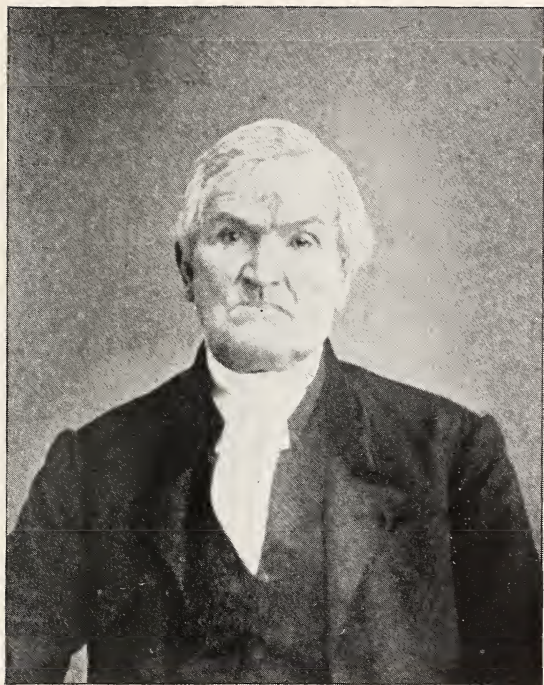
Before proceeding with the history of the other Methodist Churches in Germantown, it will not be out of place to say, that among the many useful members of the Haines Street Church, no layman was more prominent than Samuel Keyser, who from early manhood, down to the day of his death, was a faithful member and served the Church well as a Trustee, and in whatever capacity he was called to act. He was generous and hospitable; his house was always open to the preachers and to the members from other places who would visit Germantown on Quarterly Meetings and other special occasions. He was ever ready to help the needy; he was, physically, a strong man, very out-spoken when occasion required, and enjoyed a good joke, even at his own expense.

On one Sunday morning, after a long and not very interesting discourse by the preacher who occupied the pulpit, and who, after the close of the regular service, was about to make some "further remarks," Brother Keyser arose from his seat and was about to leave the church, when the preacher said, "Just one minute more."

Brother Keyser stopped, took out his watch, and looking at it, said, addressing the preacher, "Hurry up, for you've been talking a long while; it is now past twelve o'clock; I want my dinner, and I think the other members of the congregation want their's, too." The preacher then brought his remarks to a close, and dismissed the congregation.

Brother Keyser was of great service in maintaining order in and around the Meeting-house. (At that time it was not considered orthodox to call the Methodist Meeting-houses "Churches.")

On one occasion, upon entering the yard of the old Meeting-house, Brother Keyser found quite a number of young men there, among whom



SAMUEL KEYSER.



THOMAS LISTER.

was Thomas Lister, Sr., then in his teens, and a comparative stranger in Germantown, who had entered the yard out of curiosity. Brother Keyser, supposing that they were there for the purpose of disturbing and annoying the congregation, as was their custom, ordered them off the premises. Young Lister, not moving as quickly as Brother Keyser thought he should have done, he picked him up bodily, and gently landed him on the other side of the fence.

A few years after this, Brother Lister was converted and joined the Church, and remained a member of the same and a consistent Christian down to the day of his death, which occurred on March 19th, 1886. He served the Church faithfully in many official positions.

A number of Brother Keyser's children joined the Church; prominent among them was Daniel L., who joined in early manhood, and remained an active and prominent member until the day of his death, which occurred on March 27th, 1884, having been a member for a period of nearly fifty years. He was a member of the Board of Trustees for twenty-eight years, and president of that body for seven years, which position he held at the time of his death.

For many years it was the custom for a member of the Church who was a good singer, to lead the singing. The preacher would announce the hymn, and then read it, two lines at a time, the congregation all joining in the singing. This custom was afterward modified by the selecting of a leader, whose duty it was, after the reading of the hymn by the preacher, to take his place in front of the altar railing, select a tune, and lead the singing. This duty was performed for many years by Brother Joseph Channon, who was a class leader, and one of the earliest members of the Church.

In the year 1863, instrumental music, in the shape of a melodeon, was introduced into the Church. To this, some of the older members for a time objected; among the objectors was Brother Francis D. Tull, an earnest working Christian, and for many years a Local Preacher. On one occasion he said to the writer of this, "Brother Thomas, if I could

hear a good hearty 'Amen!' or 'Glory to God!' come out of the mouths of the people whilst the organ was playing, I would not object to the use of an organ in the Church." A short time after this remark Brother Tull was present in St. Stephen's M. E. Church, when Brother Kenney, the pastor, was preaching a memorial sermon. His subject was, "Heavenly Recognition." Just as Brother Kenney closed his remarks, the choir, accompanied by a melodeon, sang "We shall know each other there." The presence of the Lord seemed to fill the house, and many of the members began to shout. Brother Tull caught the infection, and with tears streaming down his cheeks, and his whole body shaking with emotion, cried out, "Hallelujah! Glory to God!" This ended Brother Tull's opposition to instrumental music in church service.

Brother Jacob Ployd, who died on the eleventh day of May, 1885, was another faithful member of the Church and served it for many years as a Trustee and class-leader. He was of a very conservative nature, modest and unassuming; not hasty in forming an opinion, but very firm in maintaining his views and position as to what he regarded the right. He was ever ready to assist the Church in any way or manner that he could, and contributed largely toward the church improvements and its finances generally.

Quite a number of others might be named who were prominent in the Church and have passed from labor to reward.

The Haines Street Church had its charter amended in the spring of 1893; and is now known as "The First Methodist Episcopal Church of Germantown." It has furnished the itineracy with quite a number of preachers, among whom I can recall the names of James Y. Ashton, James Harmer, William Mullen, Thomas C. Murphy, William C. Robinson and Samuel Y. Harmer, some of whom are still living.

On January 1st, 1895, the First Church had a membership of 650; three Sunday-schools with 78 officers and teachers, and 650 scholars.

For a full list of the preachers serving in this charge, see Appendix.



JACOB PLOYD.

HISTORY OF ST. STEPHEN'S M. E. CHURCH.

On Sunday morning, March 23rd, 1856, an informal meeting of the following named brethren (members of Haines Street M. E. Church), was held at the house of Jacob B. Thomas, on the west side of Main street, opposite Centre street, Germantown, viz:

Jacob B. Thomas, William Spencer, Sr., Charles Spencer, Jonathan Wolf, William G. Spencer, Joseph Barrett and Robert Thomas.

At this meeting the expediency of starting a second Methodist Church was discussed; and those present at the meeting, having pledged themselves to contribute funds sufficient to pay a preacher for one year, should the Conference send us one, it was determined to call a meeting of the membership of Haines Street Church, to take the matter into consideration; and a notice for said meeting was read from the pulpit the same day.

In pursuance of this call, a meeting was held in the church on Monday evening, March 24th, 1856; at which meeting there was a very large attendance of the membership, both male and female. Brother Jacob B. Thomas was called to the chair, and Jonathan Wolf appointed secretary.

After a full and free discussion, it was, by an almost unanimous vote, determined that the time had arrived when it was the duty of the Church to furnish the people of Germantown, desiring to enjoy the privileges and blessings of Methodism, with greater church accommodations; and it was the opinion of those present that a new Church should be established in the southern part of the town, where, for a number of years, there had been, in successful operation, a Sunday-school under the care of Haines Street Church, on Spring Alley, near Manheim street; and subsequently at other places in the lower end of the town, under the care of Brother James Tatlow.

A call was then made for volunteers to form a new organization to which about forty responded—some of whom, however, did not join the new organization.

The following brethren were then appointed a committee on organization, viz: Rev. William Mann, Charles Spencer, John Campion, Robert Thomas and William G. Spencer.

This committee laid the matter before the Annual Conference, which met at Philadelphia in March, 1856. Their action was approved by Conference, and the Rev. Newton Heston, whose second year at Haines Street Church had just expired, was appointed Pastor.

Brother Heston was a very popular preacher, and drew large congregations.

The committee then secured the large room in the Town Hall for the use of the congregation. The opening services were held in said hall on Sunday, April 6th, 1856.

The morning service was conducted by the Rev. James Neil. His sermon was from the text contained in II Timothy i. 10.

In the afternoon, sermon by the Rev. G. Dixon Bowen, from Heb., vi. 19.

Sermon in evening by the Rev. Penal Coomb.

The Church was thus fully organized with a membership of ninety-six, a majority of whom had been members of Haines Street Church.

The first Quarterly Conference was held at the house of Brother Charles Spencer on April 22nd, 1856, composed as follows: Rev. James Cunningham, Presiding Elder; Newton Heston, Pastor; and the following brethren, viz: William Spencer, Robert Thomas, William G. Spencer, Charles Spencer, Jonathan Wolf, John D. Caldwell, and Jacob B. Thomas.

At this conference, the following brethren were appointed Trustees: Jacob B. Thomas, Jonathan Wolf, Robert Thomas, Charles Spencer, William G. Spencer, Samuel H. Collom, Joseph Barrett, George Jaggard and John D. Caldwell.

The name of "St. Stephen's Methodist Episcopal Church" was then adopted.

At a meeting of the Trustees, held July 2nd, 1856, it was announced



ST. STEPHEN'S (OLD) CHURCH.

by the Pastor that Brother Charles Spencer had resigned from the Board, and John Campion was appointed to fill the vacancy.

At a meeting of the Trustees, held August 9, 1856, it was resolved to build a brick chapel, situate on the northeastern side of the Main street, between Jefferson and Brighthurst streets, purchased from Michael Trumbower, as per deed, dated June 4th, 1856, recorded in Deed Book, R. D. W., No. 81, page 393, &c., the title to the same being taken in the name of Joseph Barrett.

A building committee was appointed, consisting of Rev. Newton Heston, Samuel H. Collom, John D. Caldwell, Jacob B. Thomas and Jonathan Wolf. And on August 16th, 1856, the committee reported that they had a proposition from Brothers Samuel H. Collom and John D. Caldwell, to build a chapel in accordance with the plans and specifications prepared by Edward Heston (father of the Pastor, the Rev. Newton Heston); the dimensions to be forty-six by seventy (46x70) feet; to be set cross-wise on the lot, with the view of building at some future time the main edifice in front of the same, thus forming a "T." The building to be two-stories in height above the cellar; the first, or main floor, to be the audience room; the second floor to be divided into school and class-rooms, for the sum of six thousand nine hundred and thirty-seven dollars and fifteen cents (\$6,937.15), exclusive of the cost of furnaces and pipes for heating.

The report was approved and the committee instructed to enter into a contract with the said brethren for the erection of the building. The corner-stone of this new building was laid in the afternoon of Saturday, September 6th, 1856.

On September 15th, 1856, the Church was incorporated under the name of "St. Stephen's Methodist Episcopal Church of Germantown." On October 1st, 1856, an election was held for nine Trustees, being the first election held under the charter, when the following brethren were elected, viz: Jacob B. Thomas, Robert Thomas, Jonathan Wolf, John

Campion, Joseph Barrett, John D. Caldwell, Samuel H. Collom, William Carr and Charles W. Howe.

The church was opened for public worship on Sunday, December 21st, 1856. Sermon in the morning, by Bishop Levi Scott. Text, Psl. cxxxvii. 5 and 6.

Sermon in the evening by the Rev. William P. Corbit. The amount raised in cash and reliable subscriptions during the day was \$1325.

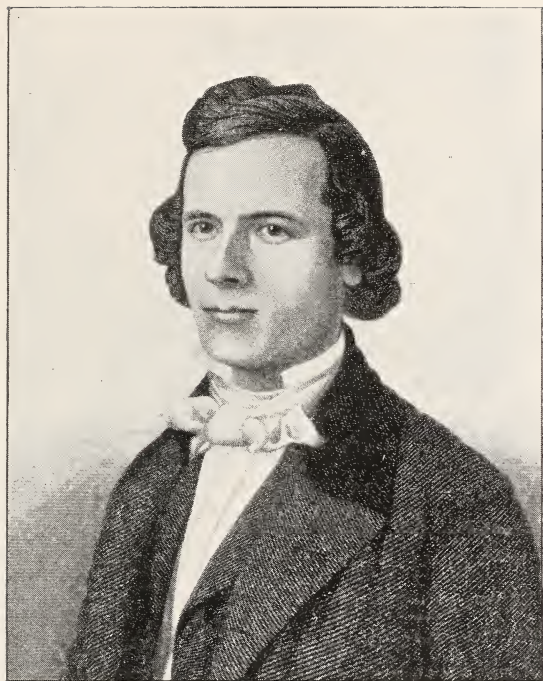
At the Annual Conference, held at Wilmington, Delaware, March 25th, 1857, Brother Heston reported, full members, 100; probationers, 68. At this conference, the Rev. William H. Elliott was appointed Pastor of the church.

The first church building of St. Stephen's congregation was so exceedingly plain and unlike a church edifice in appearance, that it was mistaken by strangers passing by for a factory or mill building. When Brother Elliott first brought his family to Germantown, his young daughter, catching a view of the church, exclaimed, "Oh, papa, what factory is that?"

"That, my daughter," he replied, "is the factory that I am going to work in."

In 1866, under the pastorate of the Rev. John Thompson, it was determined to erect a new church building; and at a meeting of the membership, held on the evening of June 21st, 1866, it was unanimously resolved to erect a new church building in accordance with the plans prepared by Samuel H. Collom, and the Trustees were authorized to proceed with the work, with power to make such alterations or improvements as they might deem advisable.

At a meeting of the Trustees, held July 10th, 1866, Robert Thomas, Samuel H. Collom and Edwin Markley, were appointed a committee to make arrangements for the renting and fitting up of the Market House, situate on the southwest side of the Main street, above Linden street (now Penn street), for the use of the congregation, pending the erection of the new church edifice. At the same meeting, Samuel H. Collom was



REV. NEWTON HESTON.

awarded the contract for the digging of the foundation and doing all the masonry, and to furnish materials therefor, for the price or sum of seven thousand six hundred and fifty (\$7,650) dollars, he to have the material in the old building. He was also authorized to employ carpenters and to oversee and attend to the other parts of the work, upon the best possible terms; the Trustees to furnish the lumber and hardware for the same; and Brothers William Hodson, Smith E. Hughes and Edwin Markley were appointed a committee to superintend the building.

At a meeting of the Trustees, held August 7th, 1866, the committee on renting Market House reported that they had taken a lease of the same, at a rental of forty (\$40) dollars per month, with the privilege of removing therefrom all the lumber and other material placed therein by the Trustees when they should vacate the premises; and that the place was then ready for the congregation. The first public service was held in the Market House in the same month.

The corner-stone of the new church building was laid on Wednesday, October 7th, 1866, at three o'clock in the afternoon. The following brethren took part in the exercises, viz: Revs. T. A. Fernley, J. W. Barnhard, Curtis F. Turner, and the Rev. Bishop Matthew Simpson, who announced that the cxxxii. Psalm would be read by the Bishop and congregation responsively.

The Psalm commences, "Lord, Remember David, in all his afflictions." Then followed the reading of the third chapter of first Corinthians by the Rev. James E. Meredith, beginning at the ninth verse, "For we are laborers together with God." This was followed by short addresses by Brother Alfred Cookman and Bishop Simpson.

The congregation continued to worship in the Market House until the latter part of November, 1867. They then took possession of the new building, although it was in an unfinished condition. The services in the Market House were well attended, and many persons were converted therein, and joined the Church, and it was not without feelings of regret

that we vacated the place. The music rendered by our choir was very attractive, and added very materially to the success of the Church.

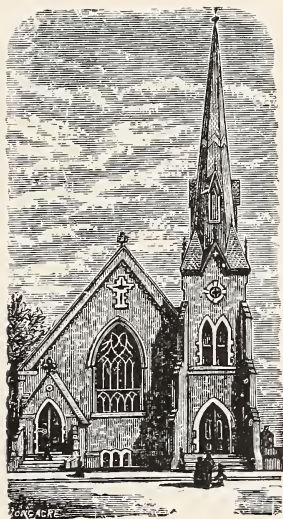
The new building was dedicated to the service of Almighty God on Sunday, December 1st, 1867. The morning services were conducted by the Rev. Jacob Todd, the afternoon services by the Rev. James Neil, and in the evening the Rev. John S. Inskip, of the New York Conference, preached a sermon.

In the morning, Brother John Thompson announced that the Trustees needed five thousand (\$5,000) dollars to pay the cost of the building up to that date. At the close of the evening service, it was announced that five thousand two hundred and sixty-four dollars and sixty nine cents (\$5,264.69) had been secured in cash and reliable subscriptions. After this announcement, Brother Thomas W. Dyott, in behalf of the Board of Trustees, presented the building for dedication. The dedicatory services were conducted by Brothers John Thompson (our Pastor), John S. Inskip, J. E. Meredith and Charles Karsner.

At a meeting of the Board of Trustees, held April 11th, 1871, it was resolved to finish the church building, and a committee was appointed for that purpose; and on December 17th, 1871, the Trustees made an agreement with Smith E. Hughes, to complete the building (including an end gallery) as suggested by Brother Cunningham (who was at that time Pastor-in-charge), for the sum of four thousand and sixty-five (\$4,065) dollars.

During the year 1881, under the pastorate of Rev. T. T. Everett, the lecture room and class rooms in the basement were rearranged and furnished at a cost of about four thousand (\$4,000) dollars.

In the year 1889, a Mission was formed and a Sunday-school established on the west side of Germantown, at the corner of Penn street and Patton avenue, which is chiefly under the care of the young people of the church, and has been self-sustaining. The Sunday-school at present meets at No. 405 Queen street. For some time past the prayer meetings have been discontinued.



ST. STEPHEN'S (NEW)
CHURCH.

A lot has been leased for the use of the Mission at Penn and Morris streets, and they contemplate erecting thereon a temporary building early in the coming spring (1895).

At the Annual Conference, held at Philadelphia in the Green Street M. E. Church, March 9th, 1892, Brother A. L. Urban reported the strength of the Church as follows, viz: Number of Sunday-schools, 2; officers and teachers, 69; scholars, of all ages, 505; number of probationers, 6; full members, 430. At that conference, the Rev. A. G. Kynett was appointed Pastor. His pastorate, up to the present time, January 1st, 1895, has been very successful, and the Church has to-day on her rolls 23 probationers and 528 full members; 2 Sunday-schools, 55 officers and teachers and 469 scholars of all ages.

St. Stephen's, from the day of its organization down to the present time, has been favored and blessed with an excellent choir, most of whom were and still are communicant members in good standing and faithful workers in the church and Sunday-school, and from their knowledge of music and the aptness of their leaders in selecting hymns and tunes appropriate to the occasion and the subject selected by the Pastor, they have been and still are a great help to the Pastor, and add materially to his success. In the estimation of the writer, there is no more efficient and spiritually-minded choir within the limits of the Philadelphia Conference.

Some of the former leaders and members of the choir have gone to their reward in heaven, to join with the angels and redeemed spirits in ascribing "Glory to God in the Highest."

St. Stephen's M. E. Church has furnished the itineracy with a number of preachers, viz: William Macafee, James McFarland, George W. F. Graff, Joseph B. Graff, Cornelius Hudson and Edson W. B. Tatlow.

For a list of the preachers serving this charge, see Appendix.

HISTORY OF THE MOUNT PLEASANT AVENUE M. E. CHURCH.

In the year 1854, the Rev. Newton Heston, pastor of the Haines Street Church, Germantown, formed a class and Sunday-school at Mt. Pleasant; their place of meeting was a second-story room in a frame building, the first floor of which was used as a cabinet-maker's shop by Andrew Graver. The building belonged to Erasmus Pierce, and stood on the lot of ground on the northeast side of the Main street, next southeastward to Jacob Derr's property. For a time the class and Sunday-school were well attended, and arrangements were made for preaching services to be held on Sundays in the afternoons, and public prayer-meetings one evening every week. These services were well attended, being conducted generally by Local Preachers or Exhorters from Germantown. The prospect at that time was very good, and the membership looked forward to the time when Methodism at Mt. Airy would be permanently established and which they thought would be at no very distant day; in this for a time they were disappointed.

In 1856, the Church at Germantown was divided and a new congregation formed, known as St. Stephen's, and Brother Heston was appointed to that charge. From that time forward the pastors of the churches in Germantown seemed to have lost their interest in the Mt. Airy Mission, and it gradually declined, until finally upon the sale of the lot and the building in which their meetings were held, the Mission was abandoned altogether.

In the year 1874, the Rev. Joseph Mason, pastor of the Haines Street Church, formed a class of the members residing at or near Mt. Airy, and appointed Brother Gavin Neilson leader. The class met at the house of Brother Neilson on Franklin street.

On the fourth day of April, 1875, the class changed their place of meeting to the large room on the second floor of the Odd Fellows' Hall, at the corner of Mt. Airy avenue and the Main street.

A Sunday-school was then formed to meet at the same place, and known as the Mt. Airy Mission of the Haines Street Charge. Brother



REV. A. F. DOTTERER.

Charles M. Dungan was appointed as the Superintendent of the school, and Brother Christian Smith was selected as the leader of the class. Arrangements were also made for regular Sunday services, to be conducted by Local Preachers and Exhorters, who from time to time might be selected to fill the appointments. The services were conducted in this hall for about two years, but the congregations were frequently disappointed by reason of the brethren who were appointed to conduct the services, not putting in an appearance.

In the summer of 1876, the brethren at Mt. Airy felt that it was necessary to secure a permanent place for worship, if they desired Methodism at that point to be a success.

Mr. Jesse Hinkle offered to the congregation, through the writer of this, a lot of ground situate at the corner of Mt. Pleasant avenue and Bryan street, upon very reasonable terms, and Brother Gavin Neilson, when made acquainted with the offer, determined to secure the lot, and took title to the same in his own name, the lot having a frontage on Mt. Pleasant avenue of one hundred (100) feet and a depth on Bryan street of one hundred and thirty-one (131) feet. Consideration, a yearly ground rent of eighty (\$80) dollars.

At the next Quarterly Conference of the Haines Street Church, Brother Neilson laid the whole matter before them. They approved of his action, and appointed a committee to endeavor to secure funds to the amount of one thousand (\$1,000) dollars or more, and if successful in raising the amount, to proceed with the erection of a chapel upon said lot. The committee consisted of Gavin Neilson, Edward Savage, Henry Smith, Enos F. Hesser, Mrs. Charles M. Dungan, Mrs. Christian Smith and Mrs. Hannah Hesser, with power to add to their number. The committee organized, and then added to their number Thomas B. Cope, R. S. Woddropp, William McArthur and John T. Walker.

The committee, having met with great success and having secured more than the amount above-named, proceeded to have the chapel erected, the contract for which was given to H. F. Rodd, of Mt. Airy.

The building, which is thirty-seven by fifty-one (37x51) feet, outside measurement, and a very substantial frame, was staked out on Tuesday, September 20th, 1876, and was formally dedicated for worship on Sunday, March 25th, 1877, when for the first time the bell, which was a donation from the builder, sent forth an invitation to the people to "Come up to the House of the Lord and worship."

The following named brethren were present and took part in the dedicatory services, viz. : Revs. Joseph Mason, J. B. McCullough and Andrew Longacre, of the Philadelphia Conference, and Dr. E. H. Stokes, of the New Jersey Conference.

On Sunday, April 7th, 1877, the services were conducted by the Rev. A. F. Dotterer, junior pastor of the Haines Street Church, whose special duty it was to take charge of this Mission, which was on that day formally organized, with a membership of 24, and a Sunday-school composed of 14 officers and teachers, and 60 scholars. The entire cost of the building, with the improvements, furniture, &c., was three thousand four hundred and twenty-four dollars and nine cents (\$3424.09), all of which was raised and paid before the dedication, with the exception of eight hundred (\$800) dollars, which was provided for and subsequently paid.

Two of the brethren who took an active part in all church work and labored hard to insure the erection of the building, viz. : Brothers Edward Savage, in his matured manhood, and Enos F. Hesser, in the full vigor of youth and activity, were taken from their field of labor to their reward in heaven before the building was completed.

On the thirtieth day of March, 1880, Brother Gavin Neilson took title as Trustee, for twenty (20) feet of ground adjoining the church lot on the southwest in trust for the congregation.

On the thirtieth day of June, 1881, the ground rent was extinguished by the payment of one thousand three hundred and thirty-three dollars and thirty-three cents (\$1333.33), thus freeing the church property from all indebtedness.



MOUNT PLEASANT AVENUE M. E. CHURCH.

On the first day of June, 1885, the congregation was incorporated by the name of "The Mount Pleasant Avenue Methodist Episcopal Church of Philadelphia."

The Trustees named in the charter were : Thomas B. Cope, Robert Thomas, Robert T. Laughlin, Richard W. P. Gough, John T. Walker, Gavin Neilson, Charles K. Lippincott, Charles C. Crawford and David Cliffe.

On the tenth day of September, 1885, Gavin Neilson and wife conveyed the two lots of ground which he held in trust, to the congregation by their proper corporate name and title.

In the year 1887, the Church purchased a lot of ground on Bryan street adjoining on the northwest their original lot, thus giving them an additional frontage on Bryan street of eighteen feet, six inches (18ft. 6in.)

In the year 1893, the congregation built a fine stone parsonage on their lot fronting on Mt. Pleasant avenue, containing fourteen rooms, and furnished with all modern conveniences; the cost of the parsonage and furniture being about eight thousand (\$8,000) dollars; and in January, 1884, the preacher-in-charge, Rev. J. E. Grauley, moved into the same.

The membership of the church on January 1st, 1895, was 200; and the Sunday-school was composed of 29 officers and teachers, and 225 scholars.

For list of preachers serving this charge, see Appendix.

HISTORY OF THE CHESTNUT HILL M. E. CHURCH.

Prior to the year 1821, there had been occasional preaching at Chestnut Hill by the Methodist preachers of Bristol Circuit, it being within the limits of said circuit, but not one of the regular appointments.

In the year 1821, John Maguffin, a Presbyterian, residing at Chestnut Hill, built a chapel on his ground, on the road leading from the Main street toward the Wissahickon, called Graver's lane, and now

known as Union avenue. He named the building "Union Chapel," it being free for Christians of all denominations to worship therein. In 1822, Chestnut Hill was recognized as one of the regular preaching places of Bristol Circuit, and the preachers visited it once in six weeks. There was generally preaching there in the chapel every other week, the services being conducted by Local Brethren or Exhorters when the Circuit Preachers were not there. About this time a class was formed at Chestnut Hill, and William Hawes was appointed the leader. The class met at the house of Jacob Hawes, on the Main street, near what is now known as Highland avenue, from the year 1823 down to the year 1853, when Jacob Hawes removed from Chestnut Hill.

In the spring of the year 1832, Bristol Circuit was divided and Germantown Circuit formed, the latter having fourteen appointments, of which Chestnut Hill was one.

In the year 1844, the congregation at Chestnut Hill determined to build a house of worship for themselves on a lot of ground which they had secured on the west side of the Main street, or Reading Pike, near what is now known as Chestnut avenue, and upon which the present church edifice stands; and the next year they built thereon a stone chapel building, two stories in height, the corner-stone of which was laid in June, 1845, and the building finished and dedicated.

Among the active members at that time, was Brother Jacob Windolph, who is still living at this writing and is an honored and useful member of the Church. In connection with the history of this church, it seems but just to mention the name of John Schultz, who, although not a member, took great interest in the building of the church, and, shortly after the building was finished, joined the Church, and remained a faithful and liberal member of it until his removal to Norristown, where he still resides, and is now in the eighty-sixth year of his age; and although living at Norristown at the time of the erection of the present church edifice, he was one of the most liberal contributors toward it.



CHESTNUT HILL M. E. CHURCH.

On May 18th, 1847, the society was incorporated by the name of "The Wesley Methodist Episcopal Chapel of Chestnut Hill."

In the year 1851, Germantown was set apart as a station, and Chestnut Hill Circuit was formed, and in the year 1858, Chestnut Hill became a station.

In the year 1877, during the pastorate of the Rev. S. T. Kemble, the congregation erected a substantial parsonage on their lot adjoining the church on the north, at a cost of about five thousand (\$5,000) dollars; and through the untiring efforts of Brother Kemble, assisted by Brother Windolph and others, three thousand (\$3,000) dollars of this amount was raised, and the remaining two thousand (\$2,000) dollars was secured by giving a mortgage on the premises for that amount.

Sister Louisa Lentz, a member of the Church, in her last will and testament, directed her executors to pay to the Church two thousand (\$2,000) dollars for the purpose of wiping out the mortgage. This was done, and the parsonage freed from debt immediately after her decease.

During the year 1882, Brother Samuel Irvin, preacher-in-charge, raised about one thousand (\$1,000) dollars in cash as the nucleus of a building fund for the new church which they then had in contemplation.

In March, 1884, the Rev. A. F. Dotterer was appointed pastor, and on August 25th, 1884, ground was broken for the new church, the corner-stone of which was laid on September 25th, 1884; and on June 21st, 1885, the building being completed, it was dedicated to the service of Almighty God, free from debt. The old church and the new are connected, thus forming an attractive church and chapel. The entire cost of these improvements was about twelve thousand (\$12,000) dollars.

The Church has at present (January, 1895), 126 members in full standing, and 16 probationers; and a Sunday-school of 14 officers and teachers, and 80 scholars.

This charge is in a very flourishing condition, both church and

parsonage being well and neatly furnished, the congregations good and the attendance increasing.

For list of preachers serving this charge, see Appendix.



THE CENTENNIAL OF METHODISM IN GERMANTOWN.

In concluding this history, the writer desires to state that he has been frequently asked the question, "When will be the proper time to celebrate the Centennial anniversary of Methodism in Germantown?" and in answer thereto says, that in his opinion, the present year (1895) is the proper time, for the following reasons, viz.:

I find, by referring to the minute book of the Trustees of the Germantown Academy, that in the winter of the years 1794 and 1795 the Methodists had the privilege of worshipping in the Academy Building, and about that time a class was formed, of which Joseph Jacobs, a Wesleyan, was selected as the leader. The class met in private houses, and the outlook was so encouraging, that on the fourth day of June, 1796, Rev. Ezekiel Cooper appointed Brother Jacobs the regular leader of the class, which, at that time, had eleven members.

Thus, in my mind, the forming of the class in 1795, which afterward proved so successful, fixes the date for the Centennial Anniversary in the year 1895.

ROBERT THOMAS,
Compiler.

January, 1895.

Appendix.

List of Presiding Elders having supervision over the Churches of Germantown and Chestnut Hill, from the year 1805 to January, 1895:

1805	Solomon Sharp.	1819	Daniel Hitt.
1806	" "	1820	James Bateman.
1807	" "	1821	" "
1808	William P. Chandler.	1822	" "
1809	William Hunter.	1823	" "
1810	" "	1824	Joseph Lybrand.
1811	" "	1825	" "
1812	" "	1826	" "
1813	Henry Boehm.	1827	" "
1814	" "	1828	William Thatcher.
1815	Robert R. Roberts.	1829	" "
1816	Daniel Hitt.	1830	" "
1817	" "	1831	Manning Force.
1818	" "	1832	" "

1832—Germantown Circuit Formed.

1833	George Banghart.	1845	J. A. Massey.
1834	" "	1846	" "
1835	" "	1847	" "
1836	" "	1848	" "
1837	James Smith.	1849	J. P. Durbin.
1838	" "	1850	Elijah Miller.
1839	" "	*1851	" "
1840	" "	1852	J. D. Curtis.
1841	Solomon Higgins.	1853	" "
1842	" "	1854	" "
1843	" "	1855	" "
1844	" "		

* Germantown made a station and Chestnut Hill Circuit formed.

APPENDIX (Continued).

*1856.	James Cunningham.	1876	Aaron Rittenhouse.
1857	" "	1877	" "
1858	" "	1878	" "
1859	" "	1879	William Swindells.
1860	T. J. Thompson.	1880	" "
1861	" "	1881	" "
1862	" "	1882	" "
1863	William L. Gray.	1883	Joseph Welsh.
1864	" "	1884	" "
1865	" "	1885	" "
1866	" "	1886	" "
1867	Joseph Castle.	1887	John F. Meredith.
1868	" "	1888	" "
1869	" "	†1889.	" "
1870	" "	1890	" "
1871	" "	1891	Samuel W. Thomas
1872	William H. Elliott.	1892	" "
1873	" "	1893	" "
1874	" "	1894	" "
1875	" "		

* St. Stephen's Church organized.

† Mt. Pleasant Avenue became a station.

APPENDIX (*Continued*).

List of Preachers in charge of Bristol Circuit, together with number of members on the circuit from 1794 to 1828, after which date we have no record of the number of members on the circuit.

YEAR.	PREACHER.	NO. OF MEMBERS
1794	William Hunter and John Bateman	217
1795	William Hardesty and Joseph Rowen	173
1796	William Colbert and James Whitby	157
1797	Charles Cavender and Richard Lyon	153
1798	James Moore.	163
1799	Jacob Egbert.	203
1800	Anning Owen and Joseph Osborn	173
1801	William P. Chandler and John Fidler	220
1802	Eishart McCoy and Thomas Jones	220
1803	Henry Clarke and John Bothel	232
1804	David Bartine and David James.	237
1805	Asa Smith and D. Hegby.	237
1806	Asa Smith, D. Hegby and William Hoyer	249
1807	John Walker and Richard Lyon.	273
1808	Thomas Dunn and James Polhemus.	300
1809	D. Bartine, James Aikens and Joseph Stephens	387
1810	James Aikens, William Fisher and William P. Chandler	531
1811	Thomas Boring and William Fisher	469
1812	Richard Sneath and John Walker.	589
1813	Thomas Dunn, Charles Reed and James Polhemus.	536
1814	Charles Reed and William Torbert	*
1815	William Torbert and William Foulke	*
1816	Asa Smith and Daniel Ireland.	*
1817	Asa Smith and John Fox.	504
1818	John Robinson and John Price	533
1819	Samuel Budd.	543
1820	Manning Force and Phineas Price	*
1821	“ “ “ “	*
1822	Jacob Gruber and Daniel Fidler.	*
1823	“ “ “ “	*
1824	William Williams and Thomas Davis	*
1825	Edward Stout, Samuel Grace and Robert Geary (a supply)	*
1826	Edward Stout and Joseph Carey	*
1827	Henry G. King and Robert Lutton.	*
1828	Henry G. King and James B. Ayers.	634
1829	Thomas Neil and Nathaniel Chew.	*
1830	Thomas Neil and Manlove Hazel	*
1831	Edward Page, John Finley and James Long	*

* No record.

APPENDIX (*Continued*).

1832—Germantown Circuit Formed.

List of Preachers for Germantown Circuit:

YEAR.	PREACHER.	NO. OF MEMBERS.
1832	John Finley and John Nicholson	*
1833	John Woolson and William Granvill.	*
1834	John Woolson, William Granvill and Henry Sutton	*
1835	William W. Foulk and William H. Gilder	*
1836	“ “ “ “	*
1837	Caleb Lippincott and M. D. Curts (a supply)	*
1838	Caleb Lippincott and Silas C. Palmer (an assistant)	*
1839	George Lacey and J. L. Taft	*
1840	David Daily, J. L. Taft and William H. Gilder (a supernumerary).	*
1841	David Dailey, David Shields (and James Neil for part of the year)	*
1842	John A. Roach and William H. Gilder (a supernumerary)	*
1843	James Cunningham	*
1844	“ “	*
1845	John S. Inskip and Peter Hallowell	*
1846	Mahlon H. Sisty and Samuel Pancoast	*
1847	Mahlon H. Sisty and J. E. Meredith	*
1848	J. D. Curtis (and Alfred Cookman, for Chestnut Hill)	*
1849	J. D. Curtis (and J. B. McCullough for Chestnut Hill)	*
1850	Gasoway Oram (and Reuben Owen for Chestnut Hill)	*

1851—Germantown Made a Station.

1851	Gasoway Oram.	*
1852	George D. Bowen	*
1853	“ “	*
1854	Newton Heston	*
1855	“ “	*
†1856	George Quigley.	*
1857	“ “	*
1858	William McCoombs	*
1859	J. H. Alday	*
1860	“ “	*
1861	Charles Karsner	*
1862	“ “	*
1863	George W. McLaughlin	*
1864	“ “	*
1865	J. B. Maddox	*
1866	J. E. Meredith	*

* No record.

† St. Stephen's Church formed.

APPENDIX (Continued).

YEAR.	PREACHER.	NO. OF MEMBERS.
1867	J. E. Meredith	*
1868	G. D. Carrow	*
1869	" "	*
1870	" "	*
1871	Thomas C. Murphy	*
1872	" "	*
1873	" "	*
1874	Joseph Mason	*
1875	" "	*
1876	" "	*
1877	Robert Whinna (A. F. Dotterer for Mt. Pleasant)	*
1878	" " " " " "	*
1879	" " " " " "	*
1880	J. Hepburn Hargis (Frank H. Moore for Mt. Pleasant).	*
1881	" " " " " "	*
1882	" " " " " "	*
1883	E. B. Snyder (H. R. Robinson for Mt. Pleasant)	*
1884	" " " " " "	*
1885	E. B. Snyder (G. M. Brodhead for Mt. Pleasant)	*
1886	J. H. Hargis (G. M. Brodhead for Mt. Pleasant)	*
1887	" " " " " "	*
1888	J. H. Hargis (G. Bickley Burns for Mt. Pleasant)	*
†1889	J. H. Hargis	*
1890	R. W. Humphriss	*
1891	" "	*
1892	R. W. Humphriss and A. Greaves assistant for East Side Mission	*
1893	R. W. Humphriss (A. D. Shields for East Side Mission)	*
1894	Frank R. Parkins (A. D. Shields for East Side Mission)	*

{ List of Preachers serving in St. Stephen's charge:

1856	Newton Heston.	1866	John Thompson.
1857	William H. Elliott.	1867	" "
1858	" "	1868	" "
1859	Samuel W. Thomas.	1869	Michael Day.
1860	" "	1870	" "
1861	Curtis F. Turner.	1871	" "
1862	" "	1872	James Cunningham.
1863	Wesley Kenny.	1873	" "
1864	" "	1874	" "
1865	" "	1875	J. B. Maddox.

* No record.

† Mt. Pleasant Avenue became a station.

APPENDIX (Continued).

1876	Jacob Todd.
1877	Charles W. Bickley.
1878	“ “
1879	“ “
1880	Thomas T. Everett.
1881	“ “
*1882	“ “
1883	Wesley C. Best.
1884	“ “
1885	“ “

1886	S. H. Heilner.
1887	“ “
1888	“ “
1889	A. L. Urban.
1890	“ “
1891	“ “
1892	Alpha G. Kynett.
1893	“ “
1894	“ “

Preachers in charge of Mt. Pleasant Avenue Church after it became a station:

1889	A Heebner.	1892	Jacob E. Grauley.
1890	“	1893	“ “
1891	“	1894	“ “

Preachers in charge of the Chestnut Hill Church since its separation from the Germantown Circuit in 1851.

1851	Andrew Longacre.	1873	George W. Lybrand.
1852	“ “	1874	J. R. Merrill.
1853	T. Snowden Thomas.	1875	“ “
1854	“ “	1876	S. T. Kemble.
1855	Henry Bodine.	1877	“ “
1856	J. L. Heysinger.	1878	“ “
1857	Rich'd W. Humphrys.	1879	J. B. Maddox.
1858	Noble Frame.	1880	Joseph S. Cook.
1859	T. M. Griffith.	1881	Samuel Irwin.
1860	S. L. Gracey.	1882	“ “
1861	S. N. Chew.	1883	Thomas W. Simpers.
1862	“ “	1884	Abner F. Dotterer.
1863	J. F. Reynolds.	1885	“ “
1864	J. Mast.	1886	“ “
1865	“ “	1887	J. P. Miller.
1866	Charles I. Little.	1888	“ “
1867	S. Townsend.	1889	“ “
1868	“ “	1890	W. P. Howell.
1869	Andrew Manship.	1891	“ “
1870	“ “	1892	Charles H. Rorer.
1871	“ “	1893	“ “
1872	O. L. Haddock.	1894	“ “

* In December, 1882, Brother Everett resigned the pastorate to accept the position of Private Secretary to Governor Pattison, and the Presiding Elder appointed Joseph Mason to fill the unexpired term.



ROBERT THOMAS.





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